IMAMAT AND WILAYAT

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IN THE NAME OF ALLAH

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PROLOGUE

To those who have acquaintance (even though a little) with the invaluable treasure of Shiite traditions and the precious heritage of the immaculate Imams (A.S.), the importance of 'Imamah' (leadership) and 'Wilayah' (vicegerency) amongst the various .discussions in this treasure and heritage is not concealed

If we superficially glance over the whole set of traditions we will come across such :chapters as

" باب الاضطرارالى الحجه " (Chapter concerning the need of a 'Hujjah'),

"باب وجوب معرفت الامام"(Chapter concerning the necessity of possessing knowledge of ,(Imam

"باب أنه لا تقبل الاعمالُ الا بالولايه"(Chapter concerning non-acceptance of deeds except by :means of Wilayah) and therein, we see and read at times the A'immas saying

"If the earth remains without a leader (even) for an hour it will perish." (BIHAR-UL-ANWAR ٢٣ / باب الاضطرار الى الحجه ٢٠ PAGE ٢١, NUMBER)

"The one who dies while he has not recognized his imam has died the death of ignorance." (SAME REFERENCE / "باب الوجوب معرفه الامام" PAGE ٧٨, NUMBER ٩ NARRATED FROM 'GHAIBAT-NU'MANI' /٦٣)

"Islam has been established on five pillars: Salat (prayers), Zakat (alms-tax), Saum (fasting), Haj (pilgrimage) and Wilayah (vicegerency). Amongst these, none has beer invited the way Wilayah has been invited. (KAFI ٢ /"باب دعائم الاسلام"

PAGE ١٨, NUMBER ١)

:About the questioning on the Day of Retribution, they have said

"When a slave appears before his Lord, Exalted be He, the first matter which he will be questioned about is the obligatory, players, the obligatory alms-tax, the obligatory fasting, the obligatory pilgrimage and our Wilayah. If he has confessed to our Wilayah and dies, his prayers, alms-tax, fasting and pilgrimage

will be accepted. If he fails to confess to our Wilayah and friendship before Allah, ".Exalted be He, all his deeds will be rejected

(PAGE ١۶٧, NUMBER ٢ "باب أنه لا تقبل الاعمال الا بالولايه"BIHAR-UL-ANWAR ٢٧)

In hadith Qudsi (divine saying), it has come down that the trustworthy Gabriel :addressed the holy Prophet (S.A.W.A.) as such

O Muhammad! Allah sends His greetings upon you and says:"I have created the' seven skies and whatever is over them and the seven earth and whatever is in them and have not created any place better than the place of 'Ruk' and 'Maqam' (position of Abraham). If a slave worships me in this very place from the time I created the heavens and the earth and then comes to Me denying the Wilayah of Ali, I shall cast (him in the Fire. (SAME REFERENCE; NUMBER ٣

Although each of these traditions is a specimen of tens of other similar traditions, yet each on its own is sufficient to drive every Muslims to contemplation and reflection and encourage him to strive in perceiving (the Wilayah) more and more since, he sees .that a divine holy life in this world and the Hereafter is linked to it

And this brief discussion has been prepared for the purpose of assisting the researchers in achieving their aim. May it be beneficial even though a little and acceptable to his holy presence, the master of Wilayah, Hazrat Baqiyatullah, Imam-e-.(.Zaman (A.S

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THE NEED FOR DIVINE LEADERS

EXPOSITION

The Almighty God has created man out of His Beneficence(١) so that man tastes His Mercy(٢). If He has created and bestowed life, it is the manifestation of His Mercy and not that man deserves it or that it becomes his right just after he comes into existence. If at all he has brought faith, embarked on worshipping (God) and trained himself, it was his duty and responsibility. It is obvious that a person who is charged with some duty never really deserve a reward just because he has fulfilled his duty.

Rather, if he does not fulfill his duty he will be liable to punishment. Thus, the reward, which accrues to man, is out of God's Mercy.

The Unique God has created man; bestowed honor upon him: favored him with His generosity and has said:

"ولقد كرمنا بنى آدم"

"And surely We have honored the children of Adam" (BANI-ISRAIL /٧٠) Thereafter, He has introduced piety as the highest generosity:

"ان اكرمكُم عند الله أتقاكم"

"Surely the most honorable of you before Allah is the one among you who is most careful (of his duty)?" (HUJARAT /١٣)

As such, He (also) shows him the path of piety and says:

"و لقد وصينا الذين أُوتوا الكتابَ من قبلكم و اياكم أن اتقُوا الله"

"And certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah" (NISA / ١٣١)

It is obvious that deviation and crookedness is meaningful only when the path of piety has been made clear and apparent.

"و ما كان اللهُ ليُضل قوما بعد اذ هديهم حتى يُبين لهم ما يتقون"

It is not (attributable to) Allah that He should lead a people astray after He has“ guided them; He even makes clear to them what they should guard against.” (BARAAT /115)

REMINDER

"انسان"(Man’) truly proves applicable to its very ‘name’ where every ‘name’

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۱- ۱-The name رحمان (Rahman) of God denotes this meaning.

۲- ۲-The name رحيم (Rahim) of God denotes this meaning.

man): forgetful(١). However, the)"انسان" is the sign of its own justification and he is necessary condition for achieving any aim is firstly to remember it and not to forget it. Thus, by possessing such a quality, man is constantly in need of a 'reminder'. For this :very reason, 'reminding' has been one of the most vital roles of the divine leaders

"فذكر انما أنتَ مذكر"

(Therefore do remind, for your are only a reminder" (GHASHIYAH/ ٢١"

:'On the same basis, even the glorious Quran is revealed as 'reminder

"أوَ عَجبتُم أن جاءَكُم ذكر من ربكُم على رجُل منكم لينذركم"

What! Do you wonder that a reminder has come to you from your Lord through a" (man from among you that I might warn you?" (ARAF / ٦٩

:And Hazrat Muhammad (S.A.W.A.) too is named by this very characteristic

"قد أنزلَ الله اليكُم ذكرا رسولاً يتلوا عليكُم آيات الله"

Allah has indeed revealed to you a reminder, An Apostle who recites to you the clear" (communications of Allah." (TALAQ/ L٠ ١L

INVITATION

A person who becomes alert as a result of the 'reminding' of the divine leaders as well as fearful from the possible harm and loss which he might have to face in case of shortcomings and faults on his side, (still) requires a

"داعی الی الله"

he who summons others towards Allah) as demanded by his very negligence and) ignorance; a caller who calls him to the path and destination which is most desired; so that the one who has awaken and found a desire to move does not tread on the ,deviated path nor gets into the fire nor sinks into a whirlpool. Thus

Of course, it is noteworthy to mention . "انس" Mufradat Ragheb; under the word-۳ - ۱ just as it has been) "انس" is derived from "انسان" that even if we believe that the word said by some of the philologists) we will not derived a meaning contrary to what has been said. This is because as man is fond of certain things, he tends to forget all that discourage him from attaining those liked things. Besides, a tradition narrated from Imam Sadiq (A.S.) which has come down in Elal-ush-Sharayeh (Vol. ۱ page ۱۵, Chapter ۱۱) is confirmatory to man's forgetfulness and for this very reason; this name has .been placed on him

the divine leaders are assigned with the duty of inviting (the people); inviting them to :the divine path and God

"اُدعُ الی سبیل ربک بالحکمه وَ الموعظه الحسنه"

(Call to the way of your Lord with wisdom and goodly exhortation." (NAHL/۱۲۵"

"قُل هذهِ سبیلی أدعوا الی اللهِ علی بصیرَهٍ أنا وَ مِن اتبعنیِ"

Say: This is my way: I call to Allah, I and those who follow me being certain."" ((YUSUF/L۰۸

"قُل انما اُمِرتُ أن أعبُدَ الله و لا أشرِکَ بهِ الیهِ أدعُوا و الیهِ مآبِ"

Say: I am only commanded that I should serve Allah and not associate anything with" (Him, to Him do I invite (you) and to Him is my return." (RA'D/۳۶

:On the other hand, the people too have been commanded to obey

"یا ایُها الذینَ آمنُوا استَجیبُوا لِلهِ و الرَسُولِ اذا دعاکُم لما یِحییِکُم"

O you who believe! Answer (the call of) Allah and His Apostle when he calls you to" (that which gives you life." (ANFAL/ ۲۴

TRAINING

One should know that inclination and avidity towards the true path is not adequate for a wayfarer. Rather, one should recognize this path by possessing knowledge of the deviated path (too). In proportion to man's ignorance, man is in need of a teacher who and show him the ("مبدأء و معاد") can impart him the knowledge of the origin and the end appropriate path between the two. In other words, he gives them training in .connection with the manner of living, which is commensurate with his origin and end

"لَقَد من اللهُ علی المومنینَ اذ بَعَثَ فیِهِم رَسولاً من أنفُسهِم یتلوُا علَیهِم آیاتهِ و یُزکیهِم و یعلمُهُم الکتاب و الحکمه و ان کانوا من قبلُ لفی ضلالِ مُبینِ"

Certainly Allah conferred a benefit upon the believers when He raised among them"

an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that (they were surely in manifest error." (AL-IMRAN /۱۶۴

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CONVEYING

The main role of the divine leaders is conveying the illuminating divine message to the :people

"وَ ما علی الرَسُولِ الا البَلاغُ المُبینُ"

And nothing is incumbent on the Apostle but a plain delivering (of the message)."" ((ANKABUT /۱۸

.This is so that the right way is distinguished from the error

"قد تبین الرُشدُ من الغیَ"

(Truly the right way has become clearly distinct from error." (BAQARAH / ۲۵۶"

:And then, anyone can choose whichever he desires

"انا هَدَیناهُ السبیلَ اما شاکراً وَ اما کَفوُراً"

(Surely we have shown him the way: he may be thankful or unthankful." (INSAN / ۳"

And for the one who forsakes the 'truth' and the 'guidance' and inevitably lags behind in achieving the desired goal, there remains no excuse and finalization of argument .before God

"انا أوحینا الَیکَ کما أوحینا الی نوُحٍ وَ البنینَ من بعدِهِ وَ أوحینا الی ابراهیم و اسماعیل و اسحاق و یعقوُب و الاسباطِ و عیسی و أیُوب و یوُنُس و هارُون و سُلیمان و آتَینا داوُدَ زَبُوراً وَ رُسُلاً قَد قَصَصناهُم علیک من قبل و رُسُلاً لمْ نقصُصُهُم علیک و کلم الله موسی تکلیماً رُسُلاً مُبشرین و منذرین لِئلا یکوُن للناس علی الله حجه بعد الرُسُل و کان الله عزیزاً حکیما"

Surely We have revealed to you as We revealed to Noah, and the prophets after him," and We revealed to Abraham, and Ishmael and Issac and Jacob and the tribes, and .Jesus and Job and Jonah and Aaron and Soloman and We gave to David the Psalms

And (We sent) apostles We have mentioned to you before and apostles We have not :(mentioned to you; and to Moses, Allah addressed His Word, speaking (to him

We sent) apostles as the givers of good news and as warners, so that people should) not have a plea against Allah after the (coming of) apostles; and Allah is Mighty, Wise." ((NISA /۱۶۳-۱۶۵

It is for this very reason that conclusive finalization of argument, audible

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guidance and decisive reasoning has always come from God’s side and its continuity :is appropriate with the Divine Wisdom

"قُل فَلِله الحُجَهُ البالِغَهُ"

(Say: Then Allah’s is the conclusive argument.” (ANAM /۱۴۹

Thus, for the one who chooses the straight path and selects the divine guidance, :there exists a guide

"انما أنتَ منذرُ وَ لِکُل قومِ هادٍ"

(You are only a warner and (there is) a guide for every people.” (RA’D/۷“

"و ممن خلقنا اُمه یهدُون بالحق وَ به یَعدِلون" “And of those whom We have created are a people who guide with the truth and thereby they do justice.” ((ARAF/۱۸۱

:And this guide will lead him to the (straight) path

"یَهدی الیَ الرُشدِ فآمَنا بِه"

(Guiding to the right way, so we believe in it.” (JINN/۲“

:As such, The Almighty God says

"مَن یُضلِل فَلَن تَجِدَلَهُ وَلِیاً مُر شِداً"

And whomsoever He causes to err, you shall not find for him any friend to lead (him)“ (aright.” (KAHF /۱۷

* * *

Whatever has been said has also come down in lucid terms in the traditions narrated .(.from the Aimmas (A.S

:Hereunder, we set forth two such traditions as examples

Abu-Abdullah (A.S.) says: Verily, Gabriel descended upon Muhammad (S.A.W.A.) and .۱ conveyed to him this message from God: 'O Muhammad! I shall not let loose the earth but that there should exist in it a learned man who recognizes My submissiveness and guidance. He shall be the savior from the time a prophet passes away until the time the next prophet is appointed. I shall not set free the Satan to deviate the people while the earth is devoid of a Proof and a caller towards Me; a guide to My path and a gnostic aware of My commands. Verily, I have fixed a guide for every group by means of which I show the path to the prosperous ones. He shall be My Proof over the PAGE ۲۳, ITEM ۲۲; "الاضطرار الی الحجه" :deviated ones. (BIHAR-UL-ANWAR ۲۳, CHAPTER (.NARRATED FROM 'ELAL-USH-SHARAYEH' /۷۶

Hisham-ibn-Hakam narrates that one of the apostates once had a discussion with .۲ Imam Sadiq (A.S.) and asked Imam a few questions. Amongst the

questions he asked was this: How do you prove the necessity of the appointment of :Prophets? Imam replied

Verily, when it is proved that there exists a Creator and Designer Who is far above us“ and also far above all that He has created, and this Creator is All-Wise and Exalted and the One Who cannot possibly be seen nor sensed by His creatures so that there could be any direct relationship between Him and His creatures or His creatures and Him, and so that He could argue with His creatures (to convince them) and His creatures could argue with Him (in their turn) it is therefore proved that there are envoys to establish a relation between Him and His creatures, to explain His purpose to His creatures and slaves, and to guide them towards what is good and profitable for them, and also towards that which preserves their existence and which, when .abandoned, brings annihilation

In this manner, it is established that there are those among His creatures who command and forbid on behalf of the All-Knowing, the All- Wise, and who speak on behalf of Him, to whom belongs Might and Majesty. They are the Prophets (A.S.) and the chosen ones amongst his creatures. They are the sages who have been refined with wisdom and have been sent with wisdom. They are never similar to the people in any of the affairs even though they are on par with them in creation. They have been .aided with wisdom by the All- Wise, the All-Knowing

Thereafter, this matter has been proved and established for all eras and all times, according to the evidence and proofs which the Prophets and Messengers have brought with them, so that the earth of Allah should not remain devoid of a ‘Proof’ who possesses the evidence for the truth of what he says and (who requires) obedience to his just commands.” (KAFI ١/١٦٨: BOOK OF "الحجه"; CHAPTER: "الاضطرار الى الحجه")

ELIMINATION OF DIFFERENCES

Every path possesses its own specific pits. Thus a guide should possess knowledge of every nook and corner of that path so that he succeeds in causing every wayfarer reach his destination in a safe manner. The enemies have vowed to create doubts

and skepticism in the minds of the wayfarers on the path of God by means of internal and external whisperings. Moreover, contact and association with corrupt and non-divine beliefs causes differences in beliefs as well as disharmony and discord amongst the believers. On this basis, man is consistently in need of an “Eliminator of differences” and “Repulser of doubts and skepticism”.

"يا ايها الذينَ آمنُوا أطيعوا اللهَ وَ أطيعوا الرسُولَ وَ أولى الأمر منكُم فَان تنازعتُم فى شى فرُدُوهُ

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الی اللهِ و الرسوُلِ أن کُنتُم تُو مِنُونَ بِاللهِ و الیومِ الآخِرِ ذلِکَ خیر وَ أحسَنُ تأویلاً"

O you who believe! Obey Allah and obey the Apostle and those in authority from" among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you (believe in Allah and the last day; this is better and very good in the end." (NISA /۵۹

As such, the Satans of jinn and men (who cry loud their envy and express their rage at the descension of divine revelation and its implementation) are consistently lying in wait in order to destroy this great barrier lying on their path of debasement and ruin the firm stronghold and the divine security. Thus, this elevated divine structure .'requires a 'guard

Jafar-ibn-Muhammad (A.S.) narrates from his great fathers that the holy Prophet :(S.A.W.A.) said

In every generation of my 'Ummah' (nation), there is a righteous one from my progeny who will keep this religion safe from the extremists' alteration: and from the invalidators attributing the religion to themselves and from the interpretation of the PAGE ۳۰ NARRATED FROM "الاضطرار الی الحجه" :fools. (BIHAR-UL-ANWAR ۲۳; CHAPTER (.QARB-AL-ESNAD /۳۷ AND KAMALUDDIN /۱۲۸

In the beautiful and prolific speech of Ali-ibn-Musa Ridha (A.S.), the term 'Imam' has :been described as follows

Imam defends the religion of Allah and calls (the people) towards the divine path by means of wisdom, good counsel and eloquent arguments. Imam is like the shining sun, which has covered the world with its light and has fixed its place in the sky such that the eye and the hand cannot have access to it... Imam is the proof of guidance and the deliverer from destruction... Imam is Allah's custodian over His creatures: His plea over His slaves and His representative in the lands. He is the caller towards Allah and the defender of His bounds... he is an exhorter to Allah's slaves and a guard of His :religion. (KAFI ۱/۲۰۰; CHAPTER

"نادر جامع فی فضل الامام و صفاته")

Besides, knowledge and acquaintance (alone) are not sufficient for reaching the extreme end. Rather, a power commensurate with all these is necessary too. As per the Unique God's explanation, man has been created weak. Thus, a competent scholar should, under the auspices of his knowledge and ability and on the basis of his love and sympathy make the human beings stand upright and walk. That is to say, there should exist guidance as well as a guide to accompany man so long as man .remains in the state of anxiety

In other words, the 'Wilayah' (mastership) develops him, makes him achieve the level of perfection and trains him every moment. That is to say, it is his

:trainer

Imam is an affectionate companion, the sympathetic father, the blood brother and :mother who is tender to her small child. (KAFI ١/٢٠٠; CHAPTER

"نادر جامع فی فضل الامام و صفاته") (

:Thus Imam Baqir (A.S.) says

Through us, Allah can be worshipped and by our means Allah can be recognized. “ (Moreover), due to us the Oneness of Allah can be firmly established.” (BIHAR-UL-ANWAR; ٢٣/ CHAPTER: "ان الناس لا يهتدون الابهم"PAGE ١٠٢, ITEM ٨)

:Similarly, Imam Sadiq (A.S.) says

:We are an intermediator between you and Allah.” (BIHAR-UL-ANWAR: ٢٣/CHAPTER“ "ان الناس لا يهتدون الا بهم" PAGE ١٠١, ITEM ٥)

:Yet, in another tradition, Imam Baqir (A.S.) says

The religion of Islam is established on five pillars: Salat (prayers), Zakat (alms tax), Haj .((pilgrimage to Mecca), Saum (fasting) and Wilayah (mastership

?Zarrareh says: I asked: Among the five, which is most superior

Imam replied: Wilayah is more superior because Wilayah is the key to all others and PAGE ١٨, ITEM ٥) is the guide to all "دعائم الاسلام" :the Waali (custodian) (KAFI ٢/CHAPTER .of them

Considering this very weakness and man’s need of a voucher, God commands man to -:seek a channel

"يا أيها الذين آمنُوا التَقُوا اللهَ وَ ابتَغُوا اليه الوَسيلَةَ"

O you who believe! Be careful of (your duty to) Allah and seek means of nearness to“ (Him.” (MAEDA /٣٥

the holy Prophet (S.A.W.A.) says: “The leaders are"وسیله“ In explanation of the term from the offspring of Hussein (A.S.). Anyone who obeys them has obeyed Allah and anyone who disobeys them has disobeyed Allah. It is they who are the firm rope (covenant) and the channel towards the Almighty God.” (TAFSEER NOOR AL-((SAQALAIN ۱/۶۲۶ ITEM ۱۷۶ (NARRATED FROM UYUN AKHBAR RIDHA

In order to remain safe from descending and getting destroyed, one requires a strong and reliable rope to cling on. Thus, a believer who has been placed under the care of :the divine Wilayah is introduced by the Almighty God as

"متمسک بالعروه الوثقی"

:I.e. one who holds by the strong rope? Moreover, He says

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"فمن یکفُر بالطاغوُتِ وَ یُومن بِاللهِ فقدِ استمسکَ بالعُروَهِ الوثقی الا انفصامَ لها"

Therefore, whoever disbelieves in the Satan and believes in Allah, he indeed has laid“ (hold on the firmest rope which shall not break off.” (BAQARAH /۲۵۶

:Moreover, He has commanded all to hold fast by this untearable rope

"وَاعتَصِمُوا بحبلِ اللهِ جَمیعاً و لا تفرقوا"

And hold fast by the covenant of Allah all together and be not disunited.” (AL-IMRAN“ (/۱۰۳

:In explanation of this verse, Imam Baqir (A.S.) has said

The divine rope which Allah has mentioned (And hold fast by the covenant of Allah all“ together and be not disunited) refers to us. Verily, the Almighty Allah was All Aware that hey would separate from each other and disputes would arise between them. Thus, He has forbidden them from separating from each other just as He had forbidden the past generations. As such, He has commanded them to hold fast by the ‘Wilayah’ of the Prophet’s household and he ‘Salat’ and not to disunite.” (TAFSEER (BURHAN ۱/۳۰۷

On this basis, it is only the believers who can come out of the darkness and step into the light since the message of a ‘Wali’ (master) and the divine leaders is this very one .and nothing else

"قـد أنزَلَ اللهُ الیکُم ذکراً رَسولاً یتلُوا عَلَیکُم آیـاتِ الله مُبینات لیُخرِجَ الـذین آمَنُوا وَ عَمِلُوا الصالِحاتِ مِن الظُلُماتِ الی النُور"

Allah has indeed revealed to you a reminder, An Apostle who recites to you the clear“ communications of Allah so that he may bring forth those who believe and do good (deeds from darkness into light.” (TALAQ /۱۰-۱۱

which holds great importance in the Shiite culture)) "توسل" And the meaning and aim of is nothing but what has come down in the afore-said verses: “Seeking the means ”.and holding fast by it"وسیله"

It is on this basis that worship, (no matter to what extent one may worship and no matter how humble one may he in his worship) without the acceptance of the divine Wilayah is unacceptable before God. In other words, such worship does not possess merit and cannot be regarded a correct. Thus, the basic condition of a true worship is .to pay devotion to the threshold of divine Wilayah

PROTECTION OF THE SOCIAL SYSTEM

Aside from man’s personal need of an Imam and the necessity of abiding by the divine Wilayah, he is inevitable bound to live collectively with others in his journey on the divine path. And it is quite obvious that in a collective living, it is necessary to have .a ruler, leader, judge and supervisor

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Amir-ul-Mumineen (A.S.) says: "Verily, the people are helpless but to have a ruler - whether good or bad-so that I believer is preoccupied in his deeds under his rule and disbeliever (too) derives benefit ... and through him the spoils are collected, the enemies are confronted and the paths are made secure. By his means, the right of the weal is taken from the strong until the virtuous one gain, comfort and is relieved from ".the evil one

As per Imam Ridha's (A.S.) saying, if it is asked: Why" people vested with authority" have been appointed and why others have been commanded to obey them? Then, :they should be replied as such

:For numerous reasons: Amongst them are

At the time when the people become aware of the prescribed limits and they are commanded not to exceed those limits or else they would have to face destruction, this perseverant will not come into to force unless in this regard, they are given a trustee who will safeguard them in whatever has been prescribed for them and refrain them from aggression and all that which has been prohibited for hem. This is because if such a trustee is not amongst them, hen verily someone will emerge who will violate other's rights in order to fulfill his personal desires and gains. Thus, a guardian is appointed for preventing them from corruption and in establishing the .limits and commandments among them

Amongst the other reasons, we may say: We cannot find my group among all the groups or any nation among all the nations, which have survived except that they had a leader and guardian amongst them. Since a leader and guardian is necessarily required in their spiritual and material affairs, it is against the divine Wisdom to forsake the people in that which is necessary for them and which He is Aware of They fight the enemies by his help and he distributes the spoils of war amongst them and establishes the Friday congregational prayers for them. He prevents the criminals .amongst them from oppressing the innocent ones

Amongst other reasons, we may also say: If a reliable, protective and trustworthy leader is not appointed for them, then the sacred laws will turn stale, the religion will

get ruined and the commandments will undergo a change. Moreover, the heretics will add something to it while the atheists will delete something from it and religion will be rendered dubious for the Muslims. This is because we have found man to be defective, needful and imperfect with all the differences that exist between themselves as well as the differences in their carnal desires and their various goals. Thus, if a protective guardian (the same which the Prophet has introduced) remains absent amongst them, then due to the afore-mentioned reasons, they shall be destroyed and the sacred laws, sunnah practice of the Prophet), commandments and faith will undergo alteration. Under such circumstances, the creatures will be dragged :towards corruption and get destroyed. (BIHAR-UL-ANWAR ۲۳ / CHAPTER

t:۱۳

PAGE ۳۲; ITEM ۵۲ (NARRATED FROM UYUN AKHBAR AR-RIDHA /۲۴۹ "الاضطرار الى الحجه" AND ELAL-USH-SHARAYEH /۹۵))

It is in consideration of these points that in a part of Imam's elegant and precious speech, Imam (A.S.) divulges the social message of an Imam and the role of Imamat in the leadership of a society as such:

An Imam makes lawful the lawful things of God and makes unlawful the unlawful things of God and establishes God's bounds. The Imam is the state of order of the religion, the might of the Muslims, the one who enrages the hypocrites and the destroyer of the infidels.

Imam is wise in civility; his obedience necessary. He is one who rises for the affairs of the Almighty Allah; an adviser to Allah's slaves and the protector of Allah's religion. (USUL-KAFI ۱/۱۹۸-۲۰۵; CHAPTER: "نادر جامع فى فضل الامام")

And perhaps we can reckon all these to be an interpreter of God's words in the Quran, which says:

"لقد أرسلنا رُسُلنا بالبيناتِ وَ أنزلنا معهُم الكتابَ وَ الميزانَ لِيَقوُمَ الناسُ بِالقِسطِ وَ أنزلنا الحديدَ فيهِ باس شديد و منافعُ للناس"

"Certainly We sent Our apostles with clear arguments, and, sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men." (HADID /۲۵)

Besides these, we have to add this point too: Islam has promised man the rise of a society with the following specialties:

The holy Prophet (S.A.W.A.) said: When I ascended the seventh sky and from there, reached the farthest lote-tree and stepped into the veil of light, the Almighty Allah addressed me as such:

'O Muhammad! You are My slave and I am your Lord. So be humble before Me and worship Me only. Have trust on Me only. Verily, I am satisfied with your servitude,

friendship and prophet hood as well as with the successor ship of Ali, your brother. Thus, he is the proof over My slaves and the leader of My creatures. It is through him that My friends will be distinguished from My enemies and the Satan's party will be separated from My party. By his means, My religion will be established; the commandments implemented and the limits protected. I shall shower My Mercy on My slaves and maid-slaves for the sake of you and Ali and the leaders from his progeny. Through your Qaem, (the Savior) I shall make the land to flourish by means .of My glorification, praise, sanctification and commendation

Through him, I shall cleanse the earth of My enemies and will make My

friends to inherit the earth. Through him, I shall degrade the creed of the infidels and elevate My own creed. Through him, I shall enliven My slaves and My cities. Through him, I shall manifest the riches and the buried treasure and shall reveal to him the secrets and the hidden (facts). I shall assist him in implementing My commands and proclaiming My religion. Verily, he is My Wali and the Mahdi of My slaves. (KALEMAT-UL-ALLAH /۱۲۱ NARRATED FROM "AMALI" OF SADUQ)

With regards to Mahdi's rule, Imam Sadiq (A.S.) says in a part of his speech to one of his companions as such:

"Glory be to Allah! Don't you wish that Allah Exalted be He, establishes the truth and justice in the cities and sets good the state of all the people?! And makes all the creeds into a single creed; associates the diverse hearts and eliminates disobedience on the earth?! And that Allah's bounds get enforced amongst the creatures and Allah restores back the right to its owner and He manifests this in such manner that nothing remains concealed due to someone's fear from the creatures." (BIHAR-UL-ANWAR ۵۲/: "فضل انتظار الفرج" CHAPTER PAGE ۱۲۷, ITEM ۲۰ (NARRATED FROM KAMALUDDIN /۳۵۷) AND KAFI ۱/۳۳۴)

It is in such a society that moral soundness with all its internal, external, individual and social dimensions will replace immorality. This is because moral soundness is the guarantee for getting deliverance from the existing condition and achieving the ultimate goal. The holy

Quran says:

"فأما مَن تابَ و آمن وَ عَمِلَ صالِحا فَعَسى أن يكُونَ مِن المُفلحين"

"But as to him who repents and believes and does good, maybe he will be among the successful." (QASAS /۶۷)

"مَن عَمِلَ صالِحاً مِن ذكرٍ أو أُنثى و هُوَ مومن فَلَنُحيِيَنهُ حياه طيبه"

"Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life." (NAHL /۹۷)

"فَمَن كان يرجُوا لقاء رَبهِ فَليَعمَل عَمَلاً صالحاً"

(Therefore, whoever hopes to meet his Lord, he should do good deeds." (KAHF /١١٠"

"وَ بَشَـــرِ الَـــذينَ وَ آمَنُـــوا وَ عَمِلُـــوا الصالحـــاتِ أنَ لهُـــم جنـــاتٍ تَجرى مِـــن تحتِهَـــا الأنهـــارُ.......... وَ هُـــم فيها خالِدُونَ"

And convey good news to those who believe and do good deeds, that they shall have"
".gardens in which rivers flow and in them, they shall abide

t:١٥

(BAQARAH /۲۵)

REFORM OF SOCIETY

The divine leaders have all been from the virtuous ones (FOR EXAMPLE: MAEDA / ۸۴ :AND ANBIYA /۷۳) and their goal has been to rectify. As Hazrat Shuaib (A.S.) has said

"ان أُريدُ الا الاصلاح ما استطعتُ"

(I desire nothing but reform so far as I am able." (HUD/۸۸"

The endurance of leadership and the selection of a successor too has been accepted on these very lines. The holy Quran narrates Aaron's succession on the part of Moses :(A.S.) as such

"وَ قال مُو سى لآخيهِ هارُونَ اخلُفنى فى قومى و أصلح و لا تتبع سبيل المُفسدين"

And Moses said to his brother Aaron: Take my place among my people, and act well" (and do not follow the way of the mischief-makers." (ARAF/ ۱۴۲

Thus, whatever divine bounties and gift have been created in the world of existence .are all for the virtuous ones indeed

"لَيسَ على الـذين آمَنُوا وَ عَمِلُوا الصالحـاتِ جُنـاح فيمـا طَعِمُوا اذا ما اتقوا وَ آمَنُوا و عَمِلُوا الصالحاتِ ثم اتقوا وَ آمَنُوا ثُم اتقوا وَ آحسَنُوا وَ اللهُ يُحبُ المُحسِنين"

On those who believe arid do good there is no blame for what they eat, when they" are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), (and Allah loves those who do good (to others)." (MAEDA /۹۳

Thereby, they shall eventually inherit the earth and for them shall be the Caliphate .((too

"أن الأرض يرثها عبادى الصالحوُن"

(As for the land, My righteous servants shall inherit it." (ANBIYA /۱۰۵"

"وَعَدَاللهُ الذین آمَنُوا مِنکَم وَ عَمِلُوا الصالحاتِ لَیستخلِفَنهُم فی الأرضِ کَما استخلف الذین مِن قَبلِهِم وَ لَیُمَکنن لَهُم دینهُمُ الذی ارتضـــی لَهُــم وَ لَیُبـــدلنهُم مِـن بعــد خـــوفِهِم أمنـــا یعبُـدوُننی لاـ یُشـــرِکون بی شـــیأً و مَـن کَفَرَ بعــد ذلـک فأولئـک هُمُ الفاسِقوُنَ"

Allah has promised to those of you who believe and do good that He will most“ certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He

t:۱۶

has chosen for them, and that He will most certainly, after their fear , give them security in exchange; they shall serve Me, not associating aught with Me; and (whoever is ungrateful after this, these it is who are the transgressors." (NUR /۵۵

Thus, under the auspices of the divine leaders' guidance, the earth and its inhabitants :welcome reform. In explanation and interpretation of the verse

ARAF /۵۶) Imam Baqir (A.S.) points out) "و لا تُفسِدُوا فی الأرض بعد اصلاحها" :as such

Verily, there was mischief on the earth and Allah rectified it through His prophet and" then said: Do not make mischief in the land after you have brought faith in the Messenger of Allah and Amir-ul-Muminin. And when they abandoned Amir-ul- (Muminin (A.S.), they indeed created mischief in the land. (TAFSIR-SAFI ۱/۵۸۵-۵۸۶

t:۱۷

From what was explained, it becomes obvious that the one possessing such characteristics and bearing such responsibilities should be pure from any offence and immune from any sins. Since, according to the sayings of Amir-ul-Muminin (A.S.), the foundation of obedience and submissiveness towards the divine leaders is this very immaculateness: Verily, obedience is for Allah, His prophet and those vested with divine authority Verily, obedience of the 'Wali(s)' (master) has been ordered since they are sinless and pure and they never call for the disobedience of Allah. (ELAL-USH-SHARAYEH /۱۲۳; ITEM ۱)

In reply to Hazrat Ibrahim's request to allow the Imamat to continue in his own progeny, the Exalted Allah replies:

"لا ينالُ عهدِى الضالمين"

"My covenant does not include the unjust." (BAQARAH /۱۲۴)

Why shouldn't it be so?! As a matter of fact, isn't licence to obey a sinful person nothing but a licence to commit sin?

"تعالى الله عن ذلك علواً كبيراً"

Whereas, God never allows sin and falsehood.

t:۱۸

PERPETUATION OF DIVINE LEADERS

Point

Thus, the Mercy of the All-Merciful and the All Compassionate and the divine Wisdom necessarily requires that right from the time of creation of the earth and its inhabitants, the divine Mercy(١) and Wisdom(٢) should embrace them. Moreover, the means of guidance and progress and the results derived from them (i.e. advisability and reform) should be kept within their reach. Considering man's qualities and the wide spectrum which, he can traverse from unlimited negative ness to unlimited positive ness, he is helpless but to taste the leadership of those endowed with lofty position and perfection. Thus, God has appointed a few amongst mankind (chosen eschatology)) "معاد" origin) and)"مبدأ" ones) and acquainted them with the realities of and the path between this beginning and end (i.e. .Prophet hood). A group amongst them has been charged with the duty of transmitting these messages (Messenger ship) and the people too have been commanded to obey them. Moreover, He has given yet another group the responsibility of guiding, supervising and assisting the (human beings in all aspects (Imamah and Wilayah).(٣

:(.Here are some examples from the sayings of the Immaculate Imams (A.S

:Abu-Abdullah (A.S.) says

The earth shall not last but with the existence of a learned man who shall reform it" and the people (themselves) shall not be reformed hut with his presence." (ELAL-USH-(SHARAYEH /١٩۶, ITEM ٨

Again, he says: "People will not reform save with the help of a leader. The earth too shall not be reformed but through him." (BIHAR-UL-ANWAR ٢٣/٢٢, ITEM ٢٣ (NARRATED FROM ELAL-USH-SHARAYE /٧۶) BASA'ER DARAJAAT / L۴٣ AND GHAIBAT (NU'MANI/۶٨

:Abu-Ja'far (A.S.) said

I swear by Allah that since the time the earth was inherited by Adam (A.S.) it has"

never been delivered except when it shall be inherited by a leader through whom it shall be guided towards Allah and he shall be Allah's plea over His creatures. And the ".earth shall not last without Allah's plea over His creatures

t:۱۹

۱- ۴- "و لقد جَنناهم بكتاب فصلناه على علم هدىً و رحمه لقوم يؤُمنون (اعراف۵۲)و من كتاب موسى اماماً و رحمه (هود ۱۷) و ما ارسلناك الا رحمةً للعالمين(انبيا۱۰۷)

۵-

۲- "كما ارسلنا فيكم رسولاً منكم يتلوا عليكم آياتنا و يزكيكم و يعلمكم الكتاب و الحكمه(بقره۱۵۱) ذلك مما اوحى اليك من الحكمه(اسراء۳۹

۳ - ۶- In this manner, neither 'Imamh' nor 'Wilayah' refers to 'rulership' in technical terms. Rather, with the presence of an 'Imam' (leader) and 'Wali' (master), nobody has the right to rule; and 'rulership' shall be (only) for an 'Imam' and 'Wali'. Similarly, one should note that 'Wilayah' differs form love and affection and it is by means of love that one can hold fast the 'Wilayah' and enter the holy sanctuary of divine 'Wilayah'. (Ahqaq-ul-Haq ۱۷/۱۵۷ :لا ينال الولايه الا بحب على عليه السلام" and Bihar-ul-Anwar (۶۸/۲۳۶

(BIHAR-UL-ANWR ۲۳/۲۲: ITEM ۲۵)

:One of Imam Sadiq's followers said: I heard Hazrat saying

If there does not remain on the earth but two persons then surely one of them shall" (be the 'Hujjah' (proof)." (BIHAR-UL-ANWAR ۲۳/۲۲; ITEM ۲۴

Muhammad-Ibn-Muslim has narrated from Imam Baqir (A. S.) who said: "The earth shall not endure without a leader." (Whether apparent or concealed) (BIHAR-UL-(ANWAR ۲۳/۲۳; ITEM ۲۶

Since, under such circumstances, the earth will not remain fit and life in it will be suitable but for a while as both of these will have then given away the medium for .divine bounties as well as the wise objective of remaining firm in position

and a ;"نبی" 'should possess the knowledge of a 'Prophet"رسول" 'Thus a 'Messenger should possess (either directly or indirectly) the "ولی" 'and 'Master "امـام" '"Leader By direct, we may cite the case of an Imam who is ."رسول" 'Knowledge of a 'Messenger also a Prophet and a Messenger. By indirect, is meant an Imam who is the Messenger's successor. Just as the people have no choice in the selection of a Prophet and Messenger in the same manner, they have no choice in the appointment :'of an 'Imam' and 'Wali

"الله أعلمُ حَيثُ يجعَلُ رِسَا لتهُ"

(Allah best knows where he places His message." (ANAM /۱۲۴"

"وَ رَبُکَ یخلُقُ ما یشاءُ وَ یختارُ ما کان لهُمُ الخِیَرَهُ"

And your Lord creates and chooses whom He pleases; to choose is not theirs."" ((QASAS /۶۸

"وَ ما کان لِمُؤمنٍ وَ لا مؤمنهٍ اذا قضی اللهُ و رَسولُهُ أمراْ أن یکُونَ لهُم الخیرهُ من أمرهم"

And it behoves not a believing man and a believing woman that they should have any" (choice in their matter when Allah and His Apostle have decided a matter." (AHZAB /۳۶

Thus, it has come down that one cannot become a leader without an explicit designation and it is necessary for an Imam to explicitly stipulate the Imam who is to (follow him. (BIHAR-UL-ANWAR ۲۳/ ۶۶-۷۵

to be appointed by someone other than a (وصى) Verily, is it possible for a legatee Verily, the hierarchy of divine leaders began from Hazrat Adam (A.S.) ?(موصى) legator and continued in the progeny of Razrat Ibrahim (A.S.) and finally continues to last in .(.the pure progeny of Amir-ul-Mumineen and Fatemah (A.S

t:۲۰

:Imam Sadiq (A.S.) said

The Messenger of Allah (S.A.W.A.) said: “I am the chief of all the Prophets. My legatee is the chief of all the legatees and my legatees are the chief of all (other) (وصی) legatees. Verily, Adam (A.S.) requested Almighty Allah to appoint a worthy legatee for himself Then Allah revealed to him as such: “Verily, I honored the prophets with prophet hood. Then, I appointed the legatees amongst the best of My creatures.” Thereafter, Allah revealed to him as such: “O Adam, appoint Shais as your legatee.” .He appointed Shais as his legatee and Shais was Adam’s son

Shais appointed his son Shabban as his legatee. He was the son of Nazlah Hura who was sent from the Paradise by Allah for Adam and Adam had given her hand in .marriage to his son, Shais

Shabban appointed Muhlas as his legatee and Muhlas in turn appointed Muhwaq as his legatee. Muhwaq too appointed Amisha as his legatee and Amisha appointed Okhnukh (Prophet Idris) as his legatee. Idris appointed Nahur and Nahur entrusted .the executorship prophet Noah

Noah appointed Saam as his legatee and Saam handed over the executorship to .Athamer, Ethasha, Yafeth, Bareh, Jafiseh and Imran followed Athamer in sequence

Imran entrusted the executor ship to Ibrahim who was later succeeded by his son Ismail. Thereafter, Ishaaq, Ya’qub, Yusuf, Yathriya and Shuaib followed in order. Shuaib entrusted the executor ship to Musa-ibn-Imran who in turn appointed Yushah-ibn-Nun as his legatee. Thereafter, the executor ship was entrusted to .Sulaiman, Asif-ibn-Barkhiya and Zakaria in order

Zakaria entrusted the executor ship to Isa-ibn-Maryam who entrusted to Sham’un-ibn-Hamun as-Safa. Yahya-ibn-Zakaria Munzar, Sulaimah and Bardah followed .Sha’mun in sequence

Then, the holy Prophet (S.A.W.A.) said: “And Bardah entrusted the executor ship to me. From my side, I shall hand over this executor ship to you O Ali. You in turn entrust it to

your legatee. Your legatee too shall entrust it to your legatees one after the other and they shall be from your progeny until it shall be handed over to the best creature on the earth after you. Verily, people will turn atheist after your departure and a great dispute will arise amongst them over you. The one who remains loyal to you will be the one who will reside next to me and the one who forsakes you will dwell in Hell, and the Hell is the abode of the disbelievers." (BIHAR-UL-ANWAR ٢٣/٥٧; ITEM ((١(NARRATED FROM A'MALI OF SADUQ

:Jabir-ibn-Abdullah Ansari says

:About the verse

"ياأيها الذين آمنوا أطيعوا الله و أطيعوا الرسول"

I asked the Messenger of Allah (S.A.W.A.) as such: We know Allah and His

:those vested with authority)? He replied) "اولوالأمر" Messenger but who are these

O Jabir! They are my successors and the leaders of the Muslims after me. They are' Ali-ibn-Abi Talib and then Hassan, then Hussein, then Ali-ibn-Hussein, then Muhammad- ibn-Ali who has been mentioned as 'Baqir' in the Torah. 'O Jabir, you shall see him and when you do so, convey my greetings to him. After him shall follow Jafar-ibn-Muhammad Sadiq, then Musa-ibn-Jafar--------Hassan-ibn-Ali. Then Allah's plea and tile 'spared one' amongst His creatures, the son of Hassan-ibn-Ali whose name and agnomen shall be the same as mine will come and Almighty Allah will relieve the earth from East to West by his hands. He is the same one who will be concealed from his followers for such a long that his-followers will not remain firm in their belief (during occultation) save those whom Allah has tested their hearts with (faith. (BIHAR-UL-ANWAR ۲۳/۲۸۹: ITEM ۱۶

HADITH-E-LUH

In the glorious hadith-luh (the divine gift from God to the last of His prophets who in turn gifted it to his dear daughter Fatemah) the hierarchy of Imams has been :introduced

.In the Name of Allah, the Compassionate, the Merciful

This is a writ of command from the Wise and Mighty Allah to Muhammad, His prophet, His Light, His sent one, His curtain and His guide. The trustworthy spirit .has brought this down from Allah

O Muhammad! Keep My Name Exalted. Be thankful to My bounties and do not bely' them. Verily, I am Allah and except for Me there is no (other) Allah. I am the Smasher of the oppressors; the Redresser of the innocent ones and the Dominator of religion. Verily, I am Allah and besides Me there is no (other) Allah. So, anyone who trusts others but not Me and fears but not from My Justice, then I shall so torment him that .would be unprecedented. So, glorify Me only and have trust on Me only

Verily, I have not appointed any prophet nor perfected his life nor completed legatee). Verily, I made you) "وصی revelation upon him save that I have fixed for him a

superior all the prophets and granted superiority to your legatee more than all other .legatees. Moreover, I honored you with your two grandsons, Hassan and Hussein

I made Hassan the treasure house of knowledge after his father. I made Hussein the treasurer of My revelation and honored him with martyrdom and brought his affair to a prosperous end. Thus he is the most superior of all the martyrs. I placed My absolute creed with him and entrusted My conclusive evidence with him. Moreover, I .shall give reward and punishment through his offspring

t:۲۲

I made the first amongst them the leader of the adorers and the ornament of (My) saints. Thereafter, his son who is similar to his great grandfather is the splitter of My knowledge and the mine of My wisdom. Soon it shall be when the doubters in Jafar will .perish. Anyone who rejects him has indeed rejected Me

My words are certain that verily I shall honor Jafar's abode and haven and shall make him glad amongst his followers, friends and companions. After him, Musa will encounter blind and severe seditions. But in spite of this, My precepts shall never be severed and My plea (Hujiah) shall never remain covered. Verily, My saints will be quenched from the overflowing cup. Anyone who denies any one of them has indeed .denied My bounty and anyone who alters any verse has indeed attributed a lie to Me

Woe be to those who belong to the group of deniers and hers. After the termination of Musa's age shall come My slave, friend and appointed one Ali who is My friend, helper and the one upon whom I placed the prophet hood for several times and tested his capability for it. A wicked and haughty person shall kill him and he will be buried next .to the worst creature in a city, which will be built by a worthy man

Verily, I shall make him glad, by appointing his son Muhammad to succeed him and inherit his knowledge. He is the deposit of My Knowledge; the stronghold of My secrets and My plea over My creatures. None shall be inclined to him but that I shall make the Paradise his abode and I will accept his intercession for seventy persons from his family members who otherwise would be worthy of the Fire. I shall bring the affairs of his son Ah to a prosperous end and he shall be My friend, helper, a witness over My creatures and a trustworthy one over My revelation. And from him I will create the caller to My path and the treasurer of My Knowledge. And I shall perfect the affairs through his son

who is a mercy for mankind. He possesses the perfection of Musa (Moses),"م ح م د" the brightness of Isa (Jesus) and the patience of Ayub (Job). During his time, My friends will be despised and degraded and their heads will be presented as gifts just like the heads of Turks and Dylamites. Thus, they shall be killed and burnt and fear and terror will grip them, The land shall be colored with their blood. The crying, wailing

and recitation of elegy by their women shall become manifest. Verily, they are My friends by the truth. By their means, I shall eliminate every blind and dark sedition. And by their means, I shall put away the earthquakes and bury the fetters. My greetings and Mercy be upon them. And they are those who have found guidance."

Abdur-Rahman-ibn-Salem says: Abu Baseer says: If you have not heard any hadith in your life time save this one suffice it will be for you. So keep it a secret save from its people. (KAFI /١, CHAPTER "ما جاء فی الاثنا عشر و النص علیهم" ٣ .NO. ٥٢٧-٥٢٨ PAGE)

t:٢٣

It is in this manner that in the length of divine leadership, the ‘Prophet hood’ and ‘Messenger ship’ ends in Hazrat Muhammad (S.A.W.A.) the last of the Prophets but the ‘Imamat’ still continues. As such, it should be said that Amir-ul-Mumineen (A.S.) is not the first Imam (even though he is reckoned to be the best of all the Prophet’s legatees) and his: Imamat is the continuation of the Imamat of other Imams.

Imam Abul-Hassan ar-Ridha (A.S.) has expressed in beautiful and audible terms the position of Imamat, the specialties of an Imam, the necessity of Imam’s appointment through designation, the continuity of Imamat right from the beginning till the end of this world and all other points related to this matter.

Abdul Aziz-ibn-Muslim says; We were in Imam’s presence at Marv. On Friday, which was the first day of our entry to this city, we gathered at the Friday mosque. The people involved themselves in the discussion of Imamat and the various differences that existed amongst the people in this matter. So I approached my master and informed him about the various things the people had said. He smiled and said:

‘O Abdul Aziz! The people do not know and have been deceived in their opinion. Almighty Allah did not seize (the life of) His prophet but after having perfected the religion for him and having revealed the Quran upon him where in one can find the clarification of every thing. In it, He has clarified the lawful and the unlawful acts, the restrictions "حدود" and the commands and all that the people need. He to Whom belongs Might and Majesty says: “We have neglected nothing in the Book.” (AN’AM /٣٨)

And in the farewell pilgrimage which took place at the end of the Prophet’s life, Allah revealed this verse: “Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion.’ (MAEDA ٣.) And the matter of Imamate is the means by which the religion has been brought to perfection:

The holy Prophet (S.A.W.A.) did not depart from the world until he clarified to his nation the guiding principles of their religion and the path to be pursued by them. And he appointed for them Ali (A.S.) as a sign and as an Imam. And he has not left out the clarification of any matter, which is essential for the nation. So, whoever reckons that

the Almighty Allah has not perfected His religion has indeed rejected the Book of .Allah, and whoever rejects the Book of Allah is an unbeliever in it

Do they know the worth of Imamate and "Its position among the nation so that their selection could b? Decided by the people? Verily the Imamate is too sublime" among values, too great among ranks, too high among stations, too impenetrable on all sides, too profound among the depths for people to reach it with their intellects, or to grasp it with their opinions, or to establish an Imam by their choice. Verily, Allah granted Abraham (A.S.) the Imamate in the third

stage only after bestowing him the prophet hood and His friendship. And it is a grace by which He has bestowed him with honor and raised his renown and said: "Behold! I make you an Imam (leader) for this people." And Allah's friend joyfully said: "And of my seed?" Allah, the Sublime said: "My covenant shall not reach the evil-doers." (BAQARAH / ١٢۴) Thus this verse has nullified the leadership of alt oppressors till the .chosen ones only

Then, Almighty Allah honored him by placing the Imamate amongst the chosen and :pure ones of his offspring and said

And We gave him Ishaq and Ya'qub in superabundance and everyone made We " righteous and appointed them to he Imams guiding by Our commands, and We revealed to them the doing of good deeds and the keeping up of prayer and the giving (of the alms, and Us (alone) did they serve." (ANBIYA /٧٢-٧٣

So, this affair continued in his offspring; one inheriting from the other generation after generation till Allah, the Sublime, made the holy Prophet (S.A.W.A.) inherit. And He the Majestic, the Sublime said: "Surely, the nearest of people to Abraham are those who followed him and this Prophet and those who believe and Allah is the (Master of the believers." (AL-IMRAN /۶٨

So, Imamate belonged to him particularly, and hence he invested Ali (A.S.) with it by the command of Allah, the Sublime, in the way in which Allah had made obligatory. So it came to be in his (Ali's) selected seed, those to whom Allah has given knowledge and :faith, as in the words of He Who is the Sublime

But those who have been given knowledge and faith shall say: Certainly, you have' (tarried according to Allah's Book till the Day of Resurrection." (RUM /۵۶

Therefore, Imamate shall be only for Ali's offspring till the Day of Judgment since, there shall be no Prophet after Muhammad (S.A.W.A.). Then, how can these foolish people have the right to select (their leader)?! Verily, Imamate is the rank of the Prophets and the heritage of the successors. Verily, the Imamate is the vicegerency (Khilafah) of Allah and the vicegerency of the Messenger; the station of Amir-ul-

Mumineen (A.S.) and the heritage of al-Hassan and al-Hussein (A.S.). Verily, Imamate is the reins of the religion, the state of order of the Muslims, the rectitude of the world and the might of the believers Verily, Imamate is Islam's growing root and its lofty branches. Through the Imam, the 'Salat' (prayer), 'Zakat' (alms), 'Saum' (fasting), 'Haj' (pilgrimage to Mecca) and 'Jihad' (holy war) are perfected, the general wealth and charity are augmented, the restrictions and precepts are put into practice and the frontiers and territories are protected. An Imam makes lawful what Allah has made lawful and prohibits what Allah has prohibited; he establishes the restrictions of Allah; he defends the religion of Allah and he calls the people towards His Lord with wisdom and good admonition and perfect and complete arguments. Imam is like the radiant sun, which gives embellishment to the world with its light and it is (placed) on the highest point of the sky where no hand or eye can reach it.

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Imam is like the glaring moon; the glowing lamp; the luminous light and the brilliant stars, which act as a guidance in the dark gloomy night and in the lands, deserts and oceans. Imam is a refreshing water for the thirsty people; a guide on the path of guidance and deliverer from the deviations. Imam is (like) the fire on the heights, and which warms those who seek the heat and an indicator in dangers. He who moves .away from him will perish

Imam is (like) the pluvial cloud, the rainfall that covers everywhere, the shining sun, the shady sky, the smooth earth, the overflowing spring, the pool and the meadow. Imam is an affectionate associate; the sympathetic father; the blood brother; the mother who is tender to her small child and a shelter for those in misfortunes. Imam is Allah's custodian over His creatures; His plea for His creatures, His vecegerency in His .lands, a caller towards Allah and the defender of Allah's precincts

The Imam is the one who is immune from sins, free from all shortcomings, characterized by knowledge, distinguished by forbearance, the state of order of the religion, the might of the Muslims, the one who enrages the hypocrites and the destroyer of the infidels. The Imam is the unique one of his times; no one is comparable to him; no scholar can approach his rank; no one can replace him nor can anyone be found who is similar to him. All the virtues can be found only in him without him seeking it or acquiring it. Rather, it has come upon him from the Bestower of virtues, the All-Giving. So, who is there who can arrive at the knowledge of Imam or have the ability to select him?! How far from the truth! Intellects have lost (themselves), imaginations have gone astray, minds have been made small, the wise have confounded themselves, those who reflect forever fall short, orators falter, the intelligent become ignorant, poets become expressionless, prosodists turn incapable and the eloquent stammer in describing one of his aspects or one of his eminence. All of them have confessed their incapability and inadequacy. How can this totality be described and how can his inner essence be characterized? How can anything concerning him be understood? Who can be found who can replace him and give what he can give? Nay! How can it be possible? While he is like the position of a star where .hands cannot reach it or the adorers can eulogize

So, what a difference between this and selection! What a difference between this and the thoughts! And where can the like of him be found?! Do you imagine that this can be found somewhere other than the Prophet's household?! By Allah, they have lied to themselves, they have promised to themselves the impossible, they have climbed up to a difficult and dangerous height, (and) their feet will slip and fall to the bottom. They want to appoint an Imam with (their) confused, unproductive and defective minds, and (their) misguided opinions. Nothing accrued to them but remoteness from him. [!]May Allah assail them! How they are turned away[

Surely, they have intended to engage in a difficult affair with the result that

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they have uttered the untruth and have gone astray into far error; they have put themselves into confusion, because they have knowingly abandoned the Imam. And the Satan made their deeds fair-seeming to them and barred them from the way, though they saw choice of the Messenger of Allah and his Ahlu'l-bayt, and instead :turned to their own choice whereas the Quran has called out to them

Thy Lord creates whatsoever He pleases and He chooses; they have not the choice." (Glory be to Allah! Exalted be He above what they associate." (QASAS /۶۸

:And He to Whom belongs Might and Majesty says

And it behoves not a believing man and a believing woman that they should have any" (choice in their matter when Allah and His Apostle have decided a matter." (AHZAB /۳۶

:And He says

What ails you then, how you judge? Or have you a Book wherein you study? Surely" therein you shall have whatever you choose! Or have you oaths from Us, reaching to the Day of Resurrection? Surely you shall have whatever you judge! Ask them, which of them will guarantee that! Or do they have associates? Then let them bring their (associates, if they speak truly." (QALAM /۳۷-۴۲

:Yet in another verse, the Almighty and Exalted God says

What, do they not ponder the Quran? Or is it that there are locks upon their hearts?" (MUHAMMAD/۲۴) or "Allah has set a seal upon their hearts, so they understand not." (TAUBA /۸۷) or "And be not like those who said, We hear, and they hear not. Surely the worst of beasts in Allah's sight are those that are deaf and dumb and do not understand. If Allah had known of any good in them He would have made them hear and if He had made them hear, they would have turned away, swerving aside." (ANFAL /۲۱-۲۳) or "They said: We have heard and we disobey." (BAQARAH /۹۳) Rather, that is the Grace of Allah. He grants it to whomsoever He wishes and Allah is the Owner of Grace. So how can they have (the right) to choose an Imam? Since, the Imam is a man of knowledge in whom ignorance cannot penetrate; a shepherd who

does not shirk (his duty), a mine of sanctity and purity, of piety and renunciation, of knowledge and worship. He is the one specifically mentioned in the supplication of the Messenger (S.A.W.A.), and he is of the seed of the purified one, the chaste [al-Batul, Fatemah (A.S.)]. Aspersion cannot be cast on him in relation to his parentage; no one -----can approach him in honorability

Verily, Allah accommodates the Prophets and the Imams, may Allah bless them; He bestows to them of His stored Knowledge and Wisdom, which He does not give to anyone else. Thus their knowledge is far above the knowledge of the people of their time, as He, the Sublime says: "Is He who guides to the truth, the worthier to be followed, or he who himself does not aright unless he is

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(guided? What then ails you, how you judge? (YUNUS /۳۵

:In another verse, Almighty Allah says

(And whose is given the Wisdom, has been given much good." (BAQARAH /۲۶۹"

:About Thalut (Saul), He says

Verily, Allah has chosen him over you, and has increased him broadly in knowledge" and body. Allah gives the kingship to whom He wills. And Allah is All-embracing. All-(knowing." (BAQARAH /۲۴۷

:In His address to the Prophet, He says

Allah has sent down on thee the Book and the Wisdom and He has taught thee that" (thou knowest not: Allah's bounty to thee is very great."(NISA /۱۱۳

About the Imams from His Prophet's Ahlu'l-bayt and progeny, He says: "Or are they jealous of the people for the bounty that Allah has given them? Yet We gave the progeny of Abraham the Book and the Wisdom, and We gave them a mighty kingdom. And some of them (i.e. those that were jealous) there are that believe, and some of (them that bar from it; Gehenna suffices for a Blaze!" (NISA /۵۳-۵۴

Verily, when Allah, to whom belongs Might and Majesty, selects a slave for the affairs of His creatures He expands his breast for it; He deposits in his heart the fountains of wisdom and profoundly inspires him with knowledge. So after this, he does not stammer in answers and he does not deviate from the truth. Thus, he is immaculate, supported (by Allah); he is accommodated (to the right path); his steps being firmly guided; he will be safe from errors, slips and stumbling. Allah distinguishes him by this, because he is His Proof over his slaves, and His witness over His creatures. That is the .bounty of Allah, He gives it to whom He will, and Allah is of bounty abounding

So, do they have the power to do the like of this, so that they can choose him? Or can the one of their choice possess this attribution so that they may prefer him? By the House of Allah, they have transgressed against the truth, they have rejected the Book

of Allah behind their backs as though they did not know, and in the Book of Allah there is guidance and cure. So they have rejected it, and they have followed their own desires. Thus, Allah has found fault with them, detested them and casted them down, as He, to Whom belongs Majesty and Sublime ness, has said: “And who is further astray then he who follows his own caprice without guidance from Allah? Surely, Allah guides not the people of the evil-doers.” (QASAS /٥٠) And He has said: “And (as for) those who disbelieve, for them is destruction, and He has made their deeds ineffective.” (MUHAMMAD /٨) And He has said: “.......... greatly hated it is by Allan and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one?” (GHAFIR /٣٥) And may Allah bless the Prophet, Muhammad and his progeny, and bestow peace upon them with much bestowing.”

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(.THE VIRTUES OF AMIR–UL–MUMINEEN (A.S

We had mentioned earlier that Amir-ul-Mumineen (A.S.) is the most superior of all the legatees. Why shouldn't he be so?! Isn't he the holy Prophet's successor?! As per the explanation of the Quran, isn't lie the holy Prophet's 'self'?!(۱) Doesn't the Quran Thus, his ?"رحمهٌالعالمين" "reckon the last of the Prophets to be the "Mercy for mankind blessed existence is a mercy for all mankind and consequently his mercy embraces .(.the entire Prophets too. The same is the case with Amir-ul-Mumineen (A.S

About Amir-ul-Mumineen's superiority over all beings save the holy Prophet (S.A.W.A.) of Islam, Imam Sadiq (A.S.) explains as such: (YANABI AL-MU'AJEZ AND USUL AL-(DALA'EL /۶-۷

Abdullah-ibn-Walid said: Abu-Abdullah (A.S.) inquired from me: 'What is the opinion of the Shiites about Jesus Moses and Amir-ul-Mumineen (A.S.)'? I said: "Surely that Jesus and Moses are more superior to Amir-ul-Mumineen" He said: "Do they believe that Amir-ul-Mumineen (A.S.) possessed the same knowledge as that of the Messenger of Allah (S.A.W.A.)?" I said: "Yes, but none can have priority over the Arch-Prophets" He replied: "Then, argue with them with the divine Book." I said: "From which part of the "?Book should I argue with them

He said: 'The Almighty and Exalted Allah addresses Mose (A.S.) as such: "And We ordained for him in the tablets admonition of every kind and clear explanation of part (of all things." (ARAF /۱۴۵

From this we realize that Allah did not ordain for him everything. And Jesus (A.S.) says: "...And that I may make clear to you part of what you differ in." (ZUKHRAF /۶۳) About Muhammad, Almighty Allah says: "And bring you as a witness against these-and We (have revealed the Book to you explaining dearly everything." (NAHL / ۸۹

Moreover, the holy Prophet (S.A.W.A) has uttered many things about his legatee, .which covers details of his specialities

Ali on the seventh heaven is like the sun on earth at daytime. He, on this worldly sky is like the moon on earth luring the night. Allah bestowed Ali with a certain grace such

that if this grace were to be distributed amongst all the

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It refers to the event of ‘Mubahela’ (mutual invocation of a curse) where, as per-۷ -۱ the Divine command, the holy Prophet (S.A.W.A.) called the Christians of Najran for ‘Mubahela’. Then, this verse was revealed: "الحقُ من ربـک فلا۔ تکُن من المُمترین فمن حاجـک فیه من بعـد ما جاءک من العلم فقُل تعالوا نـدع ابناءنا و ابناءکُم و نسا؟ءنا و نساءکم و انفُسـنا و انفُسـکُم ثم نبتهل فنجعل لعنت الله علی الکـــاذبین" In complying with this divine command, the holy Prophet (S.A.W.A) appeared on the scene of ‘Mubahela’ along with Hasnain. Hazrat Fatemah and Amir-ul-Mumineen (A.S.). by witnessing these magnificent and lustrous but at the same time simple and calm faces, the leading Christians of Najran prevented their followers from participating in this contest against them. For examining the common and specific references, interested readers can refer to Bihar-ul-Anwar and Ahqaq al-Haq. Similarly, useful information regarding .the conclusions derived from this verse has come down in the book Eqbal al-A’mal

.inhabitants of the world then the entire lot of them could have enjoyed it

His compassion is like the compassion of Lot; his character like the character of John; his asceticism like the asceticism of Job; his generosity like the generosity of Abraham; his benevolence like the benevolence of Soloman son of David; his might like the might of David; and on every curtain in Paradise is mentioned his name. My .Lord gave me this as a reward and his reward is with me

Ali, before the Exalted Allah is laudable; pure before the Angels; and special, pure, apparent, light, shield and a friend to me. My Lord made him my associate. So, I requested My Lord not to bring him death before my departure from this world and .instead make him die by way of martyrdom after my departure

When I was taken to Paradise, I saw Ali's wide-eyed houris more in number than the leaves of trees and I saw Ali's palaces equal to the number of human beings. Ali is from me and I am from him. Anyone who loves Ali, loves me. Ali's friendship is a bounty and his obedience a grace. The Angels have brought faith in him and the .peace-loving Jinns have amassed around him

After me, none shall come who would be more honorable than Ali in glory, honor and manner (of living). He is neither rough nor panicky and neither submissive before corruption and perversion nor refractory and obstinate. The earth supported him and honored him. None came out from their mother's womb in the manner, which Ali came out from his mother's womb. In no house, a child brought good luck the way Ali brought luck. Allah revealed the wisdom to him and covered him with the mantle of comprehension. The Angels sit besides him and he does no see them. And if there was to be any revelation after me, I would have been Ali who would receive it. Through him, Allah granted adornment to the gatherings, honored the armies, made the cities .prosper and bestowed respect to the soldiers

His parable is like the parable of the House of Allah, which is visited but does not pay a visit. Also, his parable is like the parable of the moon such that when it gleams illuminates the world. In His Book, Almighty Allah ha depicted and praised him and has commended his work and elevated his (various) positions. Thus in life he generous

and in death a martyr. (BIHAR-UL-ANWAR ۳۹/۳۷-۳۸ (NARRATED FROM A'MALI OF SADUQ ۶-۷))

Now that Amir-ul-Mumineen (A.S.) enjoys these virtues, at all the matter of his comparison arises, then he should be measured with the great ones in creation and the appointed ones from the hierarchy of Messenger ship and not wit others as, he himself said:

"They sowed vices, watered them with pride and harveste destruction. None in the Islamic community can be taken par with the Prophet's progeny. One who was under the obligation cannot be matched with them. They are the foundation of religion and pillar of belief. The forward runner has to turn back

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to them while the follower has to reach them. They possess the chief characteristics .(for vicegerency. In their favor exists the will and succession (of the Prophet

Alas! After the Prophet's departure, cowardliness and foul play took the affairs to such extent that Hazrat's heart was put to severe pain; his mouth opened (to speak); he complained of the time and groaned because of ungrateful people like, the sellers of :(Yusuf (Joseph

How strange it is that I am being grouped with him who never evinced briskness of" pace like me nor had he to his credit any achievement like mine unless he claims something of which I do not know and which I think Allah too does not know." ((NAHJUL-BA١AGHA; LETTER NO. ٩

:In another sermon, he says

Where was any doubt about me with regard to the first of them that I was now" (considered akin to these ones." (NAHJUL-BALAGHA; SERMON NO. ٣

Thus, this innocent man of all-time history does not find any remedy against the composers and believers of Saqifa other than describing his own superiority over all other well-known figures of his time. In the books of hadith and history, one can find the description of some of the discussions and debates of Hazrat regarding his own virtues and superiority. Amongst them, we may mention the argumentation with the Consultative committee of six persons held for the appointment of the third Caliph and the argumentation with: a number of the Prophet's companion in the Prophet's .mosque during Uthman's caliphate

A SELECTION OF THE FIRST ARGUMENTATION

Aamer-ibn-Wathela says: On the day of the Consultative committee, I was in my residence that I heard Ali (A.S.) saying: 'The people set Abu-Bakr as the Caliph while by Allah, I was more worthy and deserved it more than him. Then, Abu-Bakr appointed Omar as the Caliph while by Allah, I was more worthy and deserved it more than him. Besides, Omar put me in the group of six and regarded me to, be one of them and they did not possess any superiority over me. If I desire, I can argue with

them with such matters that none of the Arabs or non-Arabs amongst them or the .Muslims and polytheists can present any reply to these arguments

Thereafter, he said: ‘O people, tell me, by Allah, is there anyone amongst you who has ?turned to monotheism prior to me

!They replied: ‘We swear by Allah, No

He said: ‘By Allah, is there anyone except me to whom the holy Prophet (S.A.W.A.) has said: “You are to me as Haroun was to Musa except that there will be no Prophet !?”after me

!They replied: ‘We swear by Allah, No

He said: ‘By Allah, is there anyone amongst you except me where on the occasion ,when a cooked bird was brought before the Prophet he said: “O Allah

send to me Thy most beloved creature so that he will accompany me in eating this !bird." Then, I approached him

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me who has a brother like my brother Jafar who is decorated with two wings in paradise and descends wherever he !?wishes

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me who possesses a uncle like Hamza the lion of Allah, the lion of the Messenger of Allah (S.A.W.A.) and the chief of !?the martyrs

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me who possesses two sons like Hassan and Hussein – the sons of the Messenger of Allah (S.A.W.A.) and the !?leaders of the youths of paradise

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me who possesses a spouse like Fatemah, the daughter and part of the Messenger of Allah (S.A.W.A.) and the chief !?of the women of paradise

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me to whom the holy Prophet (S.A.W.A.) has said: "Anyone who forsakes you has forsaken me and anyone who "!?forsakes me has indeed forsaken Allah

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me about whom the

:Messenger of Allah (S.A.W.A.) has said

The Banu-Valiah should desist or else I shall send to them disobedience to him is" "!?disobedience to me. He shall strike them with his sword

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me to whom the Messenger of Allah (S.A.W.A.) has addressed: "There is no Muslim in whose heart is found my love except that Allah shall forgive his sins. Anyone whose heart bears love for me then surely his heart will bear love for you too. Anyone who reckons that he loves me and ".bears enmity with you is indeed a liar

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me to whom the Messenger of Allah (S.A.W.A.) has said: You are my successor in household, offspring and among the Muslims in every absence. Your enemy is my enemy and my enemy is Allah's enemy. !?Your friend is my friend and my friend is Allah's friend

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me to whom the Messenger of Allah (S.A.W.A.) has said: 'O Ali, anyone who loves you and

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accepts your ‘Wilayah’ (vicegerency) then, surely mercy will overcome him?! Anyone who bears enmity with you and starts a battle against you then the curse (of Allah) shall overcome him.’ Ayesha said: “O the Messenger of Allah, pray to Allah that I and my father do not fall in the category of those who invite his wrath and bear enmity against him.” Then, the Messenger of Allah (S.A.W.A.) said: “Be quiet! If you and your father be amongst those who love him then verily mercy shall overcome you. On the other hand, if you be against him then verily the curse (of Allah) shall befall you. Surely, you and your father shall act and your father will be the first who will commit ”.injustice against him and you shall be the first one who will fight against him

!They replied: ‘We swear by Allah, No

He said: ‘By Allah, is there anyone amongst you except me to whom the Messenger of Allah (S.A.W.A.) has said: ‘O Ali, you are my brother and I am your brother in this world as well as the world hereafter: and your residence shall be facing my residence just as !?the faithful brothers shall be residing facing each other

!They replied: ‘We swear by Allah, No

He said: By Allah, is there anyone amongst you except me about whom Gabriel has said: ‘O Muhammad! How do you see the brotherhood of Ali? The Prophet (S.A.W.A.) :said

Verily, he is from me and I am from him.” Then, Gabriel said: “And I am from the two“ ”.of you

!They replied: ‘We swear by Allah, No

He said: ‘By Allah, is there anyone amongst you except me for whom a caller cried out :from the heavens as such

?There is no sword but Zulfiqar and no stalwart but Ali‘

!They replied: ‘We swear by Allah, No

He said: ‘By Allah, is there anyone amongst you except me to whom the Messenger of

Allah (S.A.W.A.) has addressed as such: 'Verily Tuba is a tree in paradise and its roots lies in your house. There is no believer in whose house a branch from its branches will !?not be found

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me about whom the :Messenger of Allah (S.A.W.A.) has said

He shall fight for my 'Suunah' (practice of the Prophet) and will pay my debt and fulfill' !?my religion

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me to whom the Messenger of :Allah (S.A.W.A.) has said

!?You shall fight against the renegers, oppressors and deviators'

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me who approached

the Messenger of Allah (S.A.W.A.) while his head lay rested on Gabriel's lap and the :latter said

!?Come near your cousin. You are more worthy to him than I am to him'

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me who on the occasion when Allah commanded His Messenger to send the 'Baraat' (declaration of immunity), the Prophet sent Abu-Bakr for this task and then Gabriel came and said: "O Muhammad! Verily nobody can deliver it save you and the one who is from you." Then, the Messenger of Allah (S.A.W.A.) sent me. I took the 'Baraat' from Abu-Bakr and presented it on behalf of the holy Prophet And the Almighty Allah affirmed on His '.Prophet's tongue that I was from him

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me to whom the Messenger of Allah (S.A.W.A.) said: 'On the Day of Judgment, those believing in your vicegerency shall arise from their graves riding on white camels while their shoe-laces will be the lights. The stops shall become easy; the hardships and difficulties shall depart from them; security will be guaranteed and sorrow will vanish from them until they will reach the shadow of the Celestial Throne. A tablecloth shall be spread before them where they shall eat until they will be delivered from the reckoning. Fear shall grip the '.people but not them. People will be in sorrow but not them

!They replied: 'By swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me who when Abu-Bakr approached the Messenger of Allah (S.A.W.A.) for seeking Fatemah's hand in marriage the Prophet refused and Omar made such a proposal and the Prophet refused and then, I made such a proposal and he accepted. Thereafter, Abu-Bakr and Omar approached and said: "You refused our proposal but accepted Ali's marriage to Fatemah! The Prophet (S.A.W.A.) replied: It was not me but Allah who rejected your

”.proposal and accepted his proposal

!They replied: ‘We swear by Allah, No

He said: ‘By Allah, haven’t you heard the Messenger of Allah (S.A.W.A.) saying: “On the Day of Resurrection, every means and blood relationship will be cut off except my means and relationship.” My father as well as the Prophet’s father were brothers to each other. Hassan and Hussein, the Prophet’s sons and the leaders of the youths of paradise are my sons. Fatemah, the Prophet’s daughter and my spouse is the chief of !?the women in paradise. Is it anyone but me

!They replied: ‘We swear by Allah, No

He said: “By Allah, didn’t the Messenger of Allah (S.A.W.A.) order the closure of all the doors towards the mosque except my door. Then, Abbass and Hamza approached the Prophet and said: ‘You command us to exit but made

him reside here! The holy Prophet (S.A.W.A.) replied: It was not me but Allah Who ordered your exit but. Permitted him to reside. Verily, Almighty Allah revealed to my brother Musa (A. S.) to construct a mosque and reside there with Haroun and his two sons. And He revealed to me that I should construct a mosque and reside there along ".with Ah and his two sons

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone except me about whom the Messenger of Allah (S.A.W.A.) said: "Truth is with Ali and Ali is with the truth. They shall not separate from ".(each other until they meet me at the fountain (in paradise

!They replied: 'We swear by Allah, No

He said: "By Allah, is there anyone except me who protected the Messenger of Allah (S.A.W.A.) at the time when the polytheists planned to kill him. I slept on his bed and he went to the cave while they thought that I was the Prophet. Later they asked: Where :is your cousin? I replied

".I do not know. Then they beat me so much that I was almost dead

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone except me who when Amr-ibn-Abdud stepped forward and cried: "Isn't there any warrior?" I was prepared to face him while you all :trembled. The Messenger of Allah (S.A.W.A.) said

Where are you going?" I said: "I am going to face this miscreant." He said: "He is Amr-" ibn-Abdud!" I said: "If he is Amr-ibn-Abdud then. I too am Ali-ibn-Abi Talib." The Prophet uttered the same sentence once again and I replied the same. Thereafter, he said: "You may go in the name of Allah." - When I approached him, he inquired: "Who are you." I replied: "Ali-ibn-Abi Talib." He said: "A honorable resemblance. Turn back 'O cousin; there existed a friendship between me and your father and (so) I do not like to see you die." I said: "O Amr, verily you have sweared by Allah that if someone gives :you the option in three practices, you would choose one of them." He said

What are they?" I said: "Bear witness that there is no god but Allah and" Muhammad is His Messenger and confess that whatever he says is from Allah." He said: "What is the alternative?" I said: "Return back." He said: "I swear by Allah that I shall never give opportunity to the Quraish women to spread this news that I have turned my back to you." I said: "Then descend down and engage in a battle with me." He replied: "Ali! I shall accept this one." So he descended. Two blows were exchanged between us. His blow hit my shield and then my head. I striked him such that his legs got severed and Allah killed him through me. Is there anyone amongst you who has !?done the like of this

!They replied: 'We swear by Allah, No

He said: 'By Allah tell me, when Marhab stepped forward end said: "I am he whose mother has named him as Marhab. I am a well experienced champion armed from head to foot. I attack, sometimes with the spear and sometimes with the sword," was !?there anyone amongst you who dared to face him except me

t:۳۵

He striked at me and I striked at him too. On his head was a covering carved from stone since, his head was so big that his helmet did not fit his head. I split open this covering and my sword hit his head killing him. Is there anyone amongst you who has !?performed such a feat

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you for whom Allah has revealed upon His Messenger (S.A.W.A.) the verse of purity: "Allah only desires to keep away the impurity from you, O people of the House! and to purify you a (thorough) purifying.?!" Then, the Prophet (S.A.W.A.) took a cloak and covered me under it along with Fatemah, Hassan and Hussein (A.S.) thereafter, he said: "O my Lord, these are my Ahl'ul-bayt. Keep ".away every impurity from them and purify them

!They replied: 'We swear by Allah, No

He said: 'By Allah, is there anyone amongst you except me to whom the Messenger of Allah (S.A.W.A.) has said: "I am the leader of Adam's sons and you 'O Ali are the leader "?of the Arabs

".They replied: "We swear by Allah, No

He said: 'By Allah, is there anyone amongst you to whom the Messenger of Allah (S.A.W.A.) has said the same as what he has said to me: "In the morn, I was given permission to innovate. Then, I did not ask anything from my Lord but that lie granted my wish. And I did not ask anything for myself but that I asked the same for you too ".and it was granted." Then I said: "All praise and Glory is for Allah

".They replied: "We swear by Allah, No

He said: By Allah, is there anyone amongst you to who the Messenger of Allah (S.A.W.A.) has addressed these words which he uttered to me: "Verily your friends are ".paradise and your enemies in hell

".They replied: "We swear by Allah, No

(At the end of this argumentation Ali (A.S.) said: "O Lord, Thou be a witness."(1)

A SELECTION OF THE SECOND ARGUMENTAION

Sulaim-ibn-Qais Halali an eminent disciple of the holy Prophet's companions says: "During Uthman's Caliphate, I saw Ali (A.S.) discussing and debating with a group about knowledge and chastity in the Prophet's mosque."

They were arguing and pointing out about the Quraish their virtues, previous record, migration and whatever the Messenger of Allah (A.S.) had uttered about

t:٣۶

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١ - ٨-Narrated from 'Khesal' ٢/۵۵٣-۵۶٣. Allama Amini has brought portions of this argumentation in his glorious book 'Al-Ghadir' Vol. ١/١۵٩-١۶٣ from the Sunni books and has noted down such references as: 'Manaqib-Kharazmi'. 'Faraed-us-Semtain' by Hamauini, 'As-Sawaeq al-Muharaqa' by Ibn-Hajar and 'Shahr Nahjul-Balagha' by Ibne Abil-Hadid. Similarly, the same has been narrated in length in 'Ehtejaj' by Tabarsi and 'Bihar al-Anwar'.

the virtues of Quraish such as: “The leaders are from the Quraish” and “The people ”.are followers and the Quraish the leaders of the Arabs

And in the ring there were two hundred men. Amongst them were Ali-ibn-Abi Talib, Sa’d-ibn-Abi Waqqas, Abdur-Rahman-ibn-Auf, Talha, Zubair, Miqdad, Hashimibn-Utbah, Ibne-Omar, Hassan, Hussein, Ibne-Abbass, Muhammad-ibn-Abi Bakr, Abdullah-ibn-Jafar, Abi Ibne Ka’b, Zaid-ibn-Thabit, Abu-Ayyub Ansari, Abul-Haitham … ibn-Taiyahan, Muhammad-ibn-Salmah, -Qais-ibn-Sa’d-ibn-Ebadah, Jabir-ibn-Abdullah, Anas-ibn-Malik, Zaid-ibn-Arqam, Abdullah-ibn-Abi Aufi, Abu-Laili, his son .Abdur Rahman and a handsome young slave who stood besides him

This debate lasted from morning till afternoon and Uthaman was in his house unaware of their talks about him. Ali-ibn-Abi Talib kept silent. Neither he nor the people from his household uttered anything. So, the people turned towards him and said: ‘O Abul-Hassan, what has kept you silent? Then, he said: ‘There remains no tribe which has not commemorated the grace and uttered the truth. ‘O the group of Quraish and Ansars, tell me, for whose sake Allah has bestowed this grace? Is it ?because of you, your tribe and your progeny or for someone other than you

They replied: “Allah has bestowed this grace not because of ourselves, our tribe and ”.progeny but rather for the sake of Muhammad (S.A.W.A.) and his clan

He said: ‘You have spoken the truth, ‘O the group of Quraish and Ansars! Didn’t you know that whatever goodness you face in this world as well as the hereafter is only …!?due to us Ahl’ul-bayt and nobody else

:He said: ‘By Allah, do you know where this was revealed

Obey Allah and His messenger and those vested with authority amongst you.” And“ :where this was revealed

Do not take as your friends anyone but Allah, His messenger and the believers.” The“ people asked: ‘Does “friendship with believers” refer to some special group of ?believers or covers all the believers in general

So, Allah Exalted be He, ordered His Prophet (S.A.W.A.) to introduce to the people the governors of His affairs and explain to them the vicegerency just as he has explained to them the prayers, the alms tax and the fasting; and inform the people about my vicegerency after the 'Ghadir Khum'. Thereafter, the Prophet addressed the people as such: "O people, Allah has sent me a message that has tightened my chest and I know that the people will refute me. Thus, Allah has commanded me to convey this ".message to you or else He would chastise me

Then, the Prophet (S.A.W.A.) ordered for the establishment of the congregation prayers. Then, he delivered a sermon and said: 'O people! Do you know that Allah is my Master and I am the master of the believers "and I am more worthy than them?" ".They said: "Yes, O the Messenger of Allah

t:۳۷

He said: “O Ali stand! And I stood.” He said: “of whomsoever I am his master then, Ali is his master too. “O Allah, love the one who loves Ali and bear enmity with the one who ”.bears enmity with him

Salman stood on his feet and said: “What kind of vicegerency?” He said: ‘A vicegerency like my vicegerency upon the one whom I am more worthy. Thereafter, the Exalted Allah revealed as such: “Today, I have perfected for you your religion…” The Messenger of Allah (S.A.W.A.) proclaimed Allah’s Greatness and said: “Allah-o-Akbar!” the completion of my prophet hood and the perfection of Allah’s religion is ’.only after Ali’s vicgerency after me

Abu-Bakr and Omar stood on their feet and said: ‘O the Messenger of Allah! Does this verse exclusively refer to All? He said: “Yes, it refers to Ah and my legatees till the Day of Judgment.” They said: “O the Messenger of Allah! Mention them to us.” He said: ‘Ali, (who is) my brother, my vizier, my heir, my legatee and my vicegerent amongst my .nation and the custodian of every believer after me

Then, my son Hassan, then Hussein followed by nine more from the progeny of Hussein. They are with the Quran and the Quran is with them. They shall not separate from it and the Quran (too) shall not separate from them until they will meet me at the fountain in paradise.” They said: “O Allah! Indeed we have heard this and we bear witness to whatever Thou have uttered.” Some or them said: “We had memorized most of what Thou has uttered: not all. Those who have memorized all are the best ”.and the most virtuous amongst us

Ali (A.S.) said: “You have spoken the truth. All the people are not alike in memorization. By Allah, I ask those who have memorized this from the Messenger of Allah (S.A.W.A.) ”.(to stand firm and convey this message (to others

Zaid-ibn-Arqam, Burah-ibn-Aazeb, Salman, Abu-Zar, Miqdad and Ammar stood on their feet and said: “We bar witness that we have memorized the Prophet’s utterances; that he was on the pulpit and you were besides him while he uttered ”:these words

O people! Allah has commanded me to appoint for you a leader and Upholder after“ me: my legatee and my vicegerent: the one whose obedience has been made obligatory by Allah in His Book: the one whose obedience is fixed on par with my obedience and the one whose love has been commanded by Allah. I referred to Allah due to fear from the evil-sayings of the hypocrites and their refutation but He warned ”.me to deliver the message or else He would chastise me

O people! Allah has commanded you in His Book to establish the prayers and has expressed this matter for you. He has also commanded you the zakat, fasting and pilgrimage and has expressed these to you and I have explained them to you. He commanded you the Wilayah and I bear witness that the Wilayah is exclusively meant -for him (Ali). Then, he placed his hand on Ali

t:۳۸

ibn-Abi Talib and said: ‘Then, for his son and then for the legatees who will be from their progeny. Neither they shall separate from the Quran nor shall the Quran (separate from them until they meet me at the Fountain. (In paradise

O people! I have shown you your place of refuge as well as your leader, master and“ guide after me. He is my brother, Ali-ibn-Abi Talib. His position amongst you is the same as my position amongst you. Follow him in religion and obey him in all the affairs. Verily, with him is all the divine knowledge and wisdom which Allah has bestowed upon me. Thus, you should solve your problems and acquire knowledge from him and his legatees. Do not try to teach them or take precedence over them and do not disobey them as they are with the truth and truth is with them. They shall never separate from the truth and the truth shall never separate from them.” (AL-(GHADIR ۱/۱۶۳-۱۶۶

* * *

The discourse in brief is the same which Allah, Exalted be He, addressed His Prophet :at the time of his ascension to the heaven

"يـا مُحَمـدٌ! أنتَ عبـدى وَ أنـا ربُـكَ فَلِى فَاخضَع وَ اياى فَاعبُـد وَ عَلَىَ فَتَوَكل فَانى رَضيتُ بِكَ عَبـداْ وَ حَبِيباْ وَ رَسُو لاْ وَ نَبيناْ وَ بِأخِيكَ عَلِىْ خَلِيفَهْ وَ بَاباْ فَهوَ حُجتى على عِبادِى وَ امام لِخَلقِى بِهِ تُعرَفُ أوليائى مِن أعدائى وَ بِهِ يُمَيزُ حِزبُ الشيطان مِن حزبى وَ بِهِ يُقامُ دينى وَ تُنقَدُ أحكامى وَتُحفظُ حُدُودى وَبكَ وَ بِهِ وَ بالأئمه مِن وُلدِهِ أرحمُ عِبادى و أمائى

وَ بالقائم مِنكُم أعمُرُ أرضـى بِتَسبِيحى وَ تَهلِيلِى وَتَقدِيسى وَ تكبيرى وَ تَمجِيدى وَ بِهِ أُطهرُ الأرضَ مِن أعدائى وَ أُورِثُها أوليائى وَ بِهِ أجعَلُ كَلِمَهَ الذين كَفَرُوا السفلى وَ كلمتى العُليا وَ بِهِ أُحيِى عِبادِى وَ بِلادِى وَبِه أُضـهِرُ الكنوز وَ الذخَائرَ بمشـيئتى وَ اياهُ اُضهِرُ عَلَى الأسـرار وَ الضـمائرِ بِإرَادَتِى وَ أُمِـدهُ بملائكتى لِتُؤيـدهُ على اِنفـاذ أمرى وَ اِعلانِ دينى ذالـكَ وَلِيى حقـاْ وَ مُهـدِى عِبـادِى صِدقاْ"

O Muhammad! You are My slave and I am your Lord. So, be humble before Me.“ Worship Me only and trust Me (only). Verily, I am pleased with your servitude, friendship, and prophet hood and messenger ship as well as with Ali, your brother’s successor ship. Thus, he is the plea over My slaves and the leader of My creatures. By his means, My friend will be distinguished from My enemies and the group of Satan will be separated from My group. By his means, My religion shall be established, My

ordinance implemented and My bounds safeguarded. I shall shower My Mercy on My slaves and slave-maids for the sake of you, him (i.e. Ali) and the leaders from his progeny.

And, through your Qaem, I shall make the earth to flourish by glorifying,

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and extolling Me. (الله اکبر :sanctifying, magnifying (by citing (لا اله الا الله :praising, (by citing By him, I shall cleanse the earth of My enemies and will make My friends inherit the earth. By his means, I shall degrade the disbeliever's creed and raise high My creed; and by his means, I shall enliven My creatures and My cities; and by his means, I shall reveal the riches and the buried treasures. And as per My will, I shall divulge My secrets and mysteries to him. I shall assist him through the Angels so that they act as his helpers in the implementation of My affairs and the proclamation of My religion, truly, My friend is he, and truly he is the Mahdi of My slaves." (KLAMAT AL-ALLAH /۱۲۱ (NARRATED FROM A'MALI OF SADUQ

THE END

t:۴۰

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It’s obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

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.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

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Launching the system of answering religious, ethical and doctrinal questions-

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Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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